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SPITAMA ZARATHUSHTRA

BY

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AUTHOR

THE CALL OF THE EAST

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PREFACE.

Whenever the world has been darkened by the dark clouds of ignorance worsening the ungodly characteristics, which prevail over righteousness, the Great Masters have come from time to time to enlighten the dark world and break the power of these ungodly forces. They have come with Divine manifestation, to encourage people to look up and seek the Divine Existence.

When looked upon in their true light. the Great Masters are perceived by the true lovers of Divinity as equitable Existence, fully divine in their characteristics and manifestation. From Age to Age, such Great Ones have come with Divine Mission and Messages, suited to the time and clime of each individual advent of the Masters, and they have lived the human life in keeping with their messages. Consequently, whenever and through whomsoever true devotees perceive this Divine Manifestation, they offer their love and devotion to such human forms, divinely manifested.

SPITAMA ZARATHUSHTRA was one such Great Master through whom Divinity manifests even today to those whose inner vision is open to perceive His Divine Manifestation. To lovers of Zarathushtra it has been a long-felt want that this Great Soul should equally be known as other Great Masters, and it has been to them painful observation to find the general mass ignorant of the life. and teachings of One, who was among the first to lead the world to righteousness.

From time to time, many have asked to know as to who this Great Master was and what His Message was which has withstood the violent storms for eight thousand years. To meet this long-left want, this short biography has been written and is published through the kind contributions of a few devoted friends.

Iran during the long Zoroastrian era had seen many ups and downs and on the rich cultural field suffered great losses due to foreign invasions. Of the very early invasions such as that of King Ninus and Queen Semiramis of Assyria (800 B. C.) no recorded details furnish us the cultural losses, however, the later Avesta as compared with the early Avesta shows us the intrusions of foreign thoughts. But the Greek and Arab invasions dealt severe death blows to the rich Iranian culture. Daze Napisht and Ganje Spigan were the two big libraries, one of which was completely destroyed by fire and of the other. all the books and manuscripts were carried to Greece after Alexander's conquest. The Sassanian monarchs later encouraged rewriting of books and thus recovered some of the lost grounds. But after the Arab invasion Zoroastrian literatures again met heavy destruction.

Later, at different periods, books were re-written from the collection of remnants, but much of these were destroyed or lost with the passing of time. It was through various sources that the biographies had been compiled by various modern scholars and so that even this may not be lost, this book is meant to preserve what little we know of this great Prophot of Iran, besides enlightening people.

It is now desired that the lovers of Zarathushtra should spread His name once again to the four corners of the earth, so that He may be equally known, adored and loved as the other Great Masters. May this appeal find a place in the hearts of the good souls and may they offer their services to Zarathushtra by way of either publishing further editions of this or any other biography for distribution to one and all in one or the other part of the world.

Publication of an Iranian edition desired.

275, Bepin Behari Ganguly Street,
(formerly Bow Bazar Street)
Calcutta-12.

Jal K. Wadia

SPITAMA ZARATHUSHTRA

CHAPTER I

THE BIRTH

One may read the Gathas and the Avesta and may speak eloquently or write scholarly theses, yet the true significance of the great teachings cannot be truly grasped, unless one is truly devoted to the Great Teacher and sips from the cup of His inspired life, and like the Master Himself, leads an inspired life. Let us then have some thoughtful and devoted moments for remembering what little we know of Spitama Zarathushtra, and open our devoted hearts to receive Him with love and devotion.

In the Geeta (4 : 7), Krishna says, "O Arjuna, whenever there is decline of righteousness and whenever unrighteousness is in the ascendant, then I body myself forth. For protection of virtues, for the destruction of evil-doers and for establishing Dharma (righteousness) on a firm footing, I am born from Age to Age."

Turning back to the past Age eight thousand years ago, we find darkness prevailing over Iran, unrighteousness in the ascendant, corruption rampant. The evil power in the hands of people, known as Kavi and Karpan, treading on the path of unrighteousness and practising some form of idolatory in the name of religion, suppressed a small, voiceless, suffering minority of righteous people whose religion was Mazdyasni (the religion of Mazda). This small community was known as Maghoos or Maghavas. In this turmoil and days, of darkness was born Spitama Zarathushtra.*

In the Ahunavad Gatha (29 : 1) Geush Urwan (Soul of the world) moans in complaint before Ahura Mazda (a name of God) "Why hast Thou created me ? Who shall regulate me ?

*Zarathushtra was called by the Greeks. by the name of Zoroaster which means "Living Star" while the name Zarathushtra means "Golden Light" or "Golden lustred Star."

On me (befall) wrath, repine, strifes, ruin, turmoil and oppression. Save Thee none can protect me, therefore impart unto me the Good Action." To its help came kind and all-merciful Ahura Mazda in the form of Divine Light which entered into Immaculate soul of a devoted girl, Dughdhova.** So tells the 'Dinkard' that this Divine Light, which had entered into her before her birth, made her face and body shine with such lustre that even a dark room would be illumined by her presence. A few evil-minded ones of her place, on becoming nervous from her supernatural appearance, were out to kill her, so her father, Frahimvranam-Joish, sent her away from Ragha (later known as Rae) city for safety to Ajerbaijan, where in the district of Alak, a man named, Patira Gatraspo (known in later books as Paitirasp) received her with love and kindness. This happy transfer to Ajerbaijan ended in her marriage to Porushaspo, son of Patiragatraspo. This marriage brought forth five sons of whom the third one was Zarathushtra. This family carried the family name, Spitama, to mark them as the descendants of Spitama. There is no definite record as to where or when Zarathushtra was born, but the scholars have found three mentions : (1) Ragha or Rae city. (2) in the region of lake Urumia, (3) a city by the name of Amui. According to the Greek writers of the fourth century B. C., Zarathushtra lived between four to six thousand years before them (Plato and Aristotle mentioned six thousand years). Pliny (senior), Plutarch and Diogenes have said that Zarathushtra lived five thousand years before the war of Troy of 1184 B. C.

From "Dinkard," "Zad-Sparam" and "Zarathosht Nama" we find that Vohu Manah and Ashvahishta (the first two of the six Amesha Spentas—the Divine aspects of Ahura Mazda) entered into a branch of Homa tree, whilst Ahuravatat and Ameretat (the last two of the six Amesha Spentas) entered into the milk which was drunk after the juice from the aforesaid branch of Homa tree was mixed with it. On drinking it, she became pregnant. There had been many legendary stories in

** In later books, known as Dagdo.

connection with the birth of Spitama Zarathushtra, but the following appear more reliable to take note of : (1) Avesta mentions of a great halo of light round about the house where he was born, (2) Pahalavi mentions of a voice of jubilation from the sky, and (3) Pliny speaks of Zarathushtra's laughing immediately on birth instead of the usual crying and further, the head was pulsating so strongly that a hand would move out of position when placed on the head.

CHAPTER II

MURDEROUS ATTEMPTS.

In Iran, at that time, Maghavas or Maghoos were a small community whose religion was Mazdyasnam (the religion of Mazda) and to this community belonged Zarathushtra, while the majority of people together with those of the neighbouring countries, prominent among which was the powerful country of Turan, followed a kind of paganic, idolatrous religion of corrupted thoughts and practices. The religious leaders, who held sway over that part of the world, were a lot of corrupt and evil-minded people and have been called in the Gathas and Avesta as Kavi and Karpan*. These Kavis and Karpans became frightened of this remarkable child and believed that he would bring about their destruction. One such was Durastrobo (also known as Durasrun in later books), a Turanian and and a cruel leader. On seeing the child he, determined to kill him, sought the help of another cruel man, called Bratrok-resh-tur, also known as Brater-Vax, or more popularly known in later books as Tur-bura-tur. Both of them tried unsuccessfully to kill the child in various ways. Durastrobe tried to stab the child with a dagger, but at the time of stabbing, his hand got twisted. Then he threw him into the fire, but the child was miraculously saved and remained unharmed. Next, Zarathushtra was thrown before a herd of running cattle, but a big cow stood over him and saved him from being crushed. He was also saved in the same way when he was

* also known as Kik and Karp.

thrown before a herd of running horses. Thus they could not kill the Divine Messenger, but when he was seven years old, similar attempts were again made, and this time Durastrobo met a horrible death during a murderous attempt.

There has been no record of Zarathushtra's childhood except that he was placed under the care of an able Guru, an old wise man of Maghava sect, Burjin-kurus by name. From the very young age, Zarathushtra was noble, kind-hearted and ever helpful, particularly to the weak and the poor and he grew up as such. When he was fifteen years old, his brothers asked their father, Pouroshasp, for their shares of their family wealth and when Zarathushtra was asked as what he wanted as his share, he chose *Kusti* the sacred thread. This incident tells us that wearing of *Kusti* was not introduced by Zarathushtra, but was an old Aryan practice of pre-Zarathushtrian era.

CHAPTER III
GOD-REALISATION

As he grew, he became more and more religious-minded but from the age of fifteen, he clearly evinced greater leaning towards God, towards search for Truth, towards religion and these went on increasing till he was twenty, when according to Zad-Sparam*, he left his home, family and all that belonged to him to seek solitude for meditation, contemplation and spiritual practices. He fervently sought Ahura Mazda and realisation of Truth from within himself.

Of Zarathushtra's years of solitude, Plato mentioned of him as having observed complete silence for seven years and during this period, he did not speak to anyone at all. Pliny wrote that the Holy prophet spent twenty years in

* To speak of Zad-Sparam, he was a learned priest and was the son of Yudan-Yim, and the brother of Manushchehar, head priest of Pars and Kerman of 10th century A. D. Of his writings which are still existing the First Part dealt with Zarathushtra and his family.

such barren places where there was no sign of civilisation and ate only cheese. Some other Greek writers remarked that Zarathushtra sat in meditation in a cave of a high mountain, which was carved out miraculously by Divine fire. Mir Khund refers to a mountainous region near Ardbil city. A place near Darej river has also been said to be the place where Zarathushtra engrossed himself in deep meditation. A mention here can be made of Herodotus, who wrote referring to the great Magis that they used to spend many years in meditation and prayer in lonely spots on the high mountains.

The Saints, Rishis and Prophets of old, who retained their Divine characteristics even though taking a human form, could not live long in the ignorance of individualised consciousness and developed a great thirst for Divin enlightenment and realisation of God. Such ones, whether of past or of present, want to know as to who they are and what their relation with God is. Nay, more than that, they want to be merged in Divine consciousness. Their deep longing for God removes their interest in their worldly surroundings and even in their relatives, and a moment comes when a burning desire to have direct perception of God removes them from their worldly entanglements, and takes them to complete solitude to devote all their time and energy in prayer, contemplation and meditation. The question of selfishness on their part or running away from the world does not arise in such devotees, as theirs is a completely changed consciousness and their mind cannot think or be aware of anyone or anything but God. They become unaware of even their own existence. To them neither the world exists nor the individuals and what exists is God and God-alone, and thus on being lost in the thought of God they unawarely, thoughtlessly and spontaneously leave their homes and all their earthly slender attachments or possessions to have *darshan* of God, to be with God, to be of God.

Zarathushtra passed through such a stage and for ten years, indulged in intense struggle to throw off the last veil of indi-

vidualised consciousness. Ordained to be the Divine Messenger, the Divine Grace after making Him pass through a period of struggle bestowed on Him God-consciousness and armed Him with Divine enlightenment. At the age of thirty, He had a vision of Vohu Manah coming to Him and taking him to Ahura Mazda, and here He gets enlightened of His Divine mission. He now became a soldier of God and held the Divine banner as a commander to wage war against corruption and all that was of evil existence, to establish the enlightened religion of Ahura Mazda.

Ahura Mazda said : "The one who alone heard Me and perceived Me here is Spitama Zarathushtra, who has desired to spread righteousness through Me and to proclaim in the world the rightful duties ; to Him because of this mission, I bestow Self-commanding Authority."– Ahunavad Gatha 29 : 8

Pahalavi books regarded this year as the year of the Religion, the beginning year of the Religion which was preached and offered to His followers. Of the beginning period of His prophethood, "Dinkard" †, "Zad-Sparam" and Zarathosht Nama†† mentioned many miraculous happenings.

CHAPTER IV

FRUITLESS TRAVELS AND FURTHER DIVINE VISIONS

On receiving directions from Ahura Mazda, Zarathushtra was set to establish the Religion as revealed to Him and to

† A few words about "Dinkard." This Pahalavi book was originally in nine volumes of which first two have been lost and the rest are still existing. In the third volume it is stated that after Iran lost her independence many libraries were destroyed and the writings which escaped destruction were gathered and compiled by one, named Aderbade Ader Farobage Farookhzadan. With the passing of time, even these were lost. In about 900 A D, according to Dr West, Dastoor Aderbade Admitan gathered as much as he could from the lost compilation and wrote them in Pahalavi language and named his book 'Dinkard' which means what were mentioned in the book of injunctions as enjoined in Din and Din means religion.

†† "Zarathosht Nama" was written in 1277 A. D. by a citizen of Rae city named Zaratosht Behram Mazdoo. He also wrote in the Persian language a book named Changraghanch Nama. Changraghanch was a Hindu who became a disciple of Zarathushtra.

this purpose, He left His mountain solitude and moved from place to place to preach. The first ten years were spent in strenuous, fruitless travels, encountering failures and disappointments, as none accepted His religion. Ibn-Al-Athir, a historian of the 13th century A. D., mentions of Zarathushtra in respect of this period as having left Ajerbaijan and went to Fars, but here none accepted His message. From Fars He went to India, from India to China, from China to Turkestan, but none even offered Him shelter. In fact, wherever He went to preach, He was driven out of the respective places. At Farganah, the chief of that place rather wanted to kill Him. Though a man of divinity with divine traits and characteristics, divine enlightenment and power, He moved among the people with all humility as one of them and not as a superman. When He came back to Iran to meet King Vistasp (known in Pahalavi as Gustasp) son of King Lohrasp, He was imprisoned and remained in prison for a short while.

Of His fruitless travels, 'Zarathost Nama" mentioned an incident, that when He left his native place and went to other parts of Iran (Ibn-Al-Athir named this part as Fars), while crossing a river, the level of the water was so much reduced, that He and others of the caravan could cross it with ease. The caravan took over a month to reach their destination in Iran and the day, according to Zad-Sparam and Zarathost Nama was Aneran (30th day) of Aspandard (12th month of the Zoroastrian calendar year)*.

The caravan on reaching their destination found that people from many parts of the land gathered to take part in the annual Spring celebration. Zarathushtra got separated from His companions and while He was alone at a field on the banks of the Aewatak river, He saw in a vision that a successful army under the leadership of His cousin, Medhyomah, was waiting to meet Him somewhere in

* Zoroastrian calendar year used to start from Spring Equinox and consisted of 365 days divided into 12 months (with a leap year of 13 months observed after every 120 years); the 12th month is of thirty-five days.

the northern direction. The army meant here was the army of His disciples and of devoted followers and not of military soldiers, and Medhyomah truly was the leader among them.

Zarathushtra had another Divine vision- It was at the early dawn of Dep Meher (the 15th day) of Ardibehest (the 2nd month) of the 31st year of the enthronement of King Gustasp, Zarathushtra, while standing alone on the banks of Aewatak River—the 3rd tributary of Daity river—suddenly perceived the shining face of Vohu Manah (the first of the six Amesha Spentas after Ahura Mazda), coming to Him and was holding a shining tree branch (meaning a branch of the tree of Truth).

A short while later, when Zarathushtra was near the banks of river Aooshan Rood, the 4th tributary of river Daity, Vohu Manah appeared again. This time, the vision was more distinct and Vohu Manah appeared as nine times the size of a man. Zarathushtra was in a state of ecstasy and while in that state, Vohu Manah took Him to a gathering of Ahura Mazda with the rest of the Amesha Spentas. Zarathushtra was put to a kind of Divine test or trial and after successfully undergoing it, He was blessed to further enlightenment of Divine Truth and Secrets. After about a couple of years according to Zad-Sparam, He again had a vision of Vohu Manah for the third time and this was either south of Caspian or on the Hugar Peak (Avestan name Hukairya)— and Aoosind Peak of Herberejaiti (Elburz) mountain. Later, He also had visions of other Amesha Spentas.

He had a vision of Ash Vahishta (the second of the six Amesha Spentas) on the bank of river Tojan, while accor- to Zad-Sparam He had a vision of Kshthra Vairya (the third Amesha Spenta) at a caravansary near river Miwan. The experience of this latter vision was extremely blissful. He had a good discourse with Armaiti (the fourth Amesha Spenta), and this vision He had, when he was in a district at Checheste lake. He also had discourses with Ahuravatat (the fifth Amesha Spenta) in a vision which he had near Urumia lake.

The exact place of His vision of Amertat, the last Amesha Spenta, cannot be traced. It may either be near river Darej or on the banks of river Daity. Thus at different places, He had vision of all the six Amesha Spentas besides Ahura Mazda. But these are not all. In His ecstasies, He perceived the different heavenly states of existence and He also met Yazats (Angels) including Homa and Ashishangh. Avesta mentions of Zarathushtra's discourse with Ashi-Wanghoohi (Ashishangh). All these *darshans* or visions (except the one at his thirtieth year), which he had, were during his ten years of strenuous travels in different countries.

For ten years, He roamed from one country to another like a wandering dervish preaching His religion, but none would give a patient hearing, none would accept his religion. In fact some went to the extent of cursing Him or even to kill Him. Some refused Him courteously, some angrily, and some opposed Him with all their strength, either muscular or influential. But He was God's chosen son, sent down to the world on Divine mission, and He was not the one to accept defeat. Religion of Ahura Mazda, religion of Truth, religion of Purity and Righteousness had got to be established, not by forcing it upon the people with His Divine powers but by approaching the reasoning faculties of man in a natural way and in this way, man's traditional refusals to accept changes from the old stereotyped, established customs and habits, traditional thoughts and practices have got to be overcome. Truth stands above and beyond all and must be accepted through whomsoever it may manifest, for Truth is God and God is Truth. Zarathushtra stood firm and undaunted in His task.

At last, His day came. The first to accept His religion after ten long years of failures and disappointments was His own cousin, Maidhyoi Maogh (named in Pahalvi books as Medhyomah), son of Arasti (Zarathushtra'a paternal uncle). The initiation took place in Barana jungle. Later, in one of His Divine contacts, He spoke to Ahura Mazda that in

ten years of effort, He was able to secure only one disciple, but Ahura Mazda in His own Divine way inspired Him to continue His efforts, which ultimately would end in success. Thus inspired, efforts continued with renewed strength. But still, two more were years of continued difficulties.

Zarathushtra now turned towards meeting Vistasp (or Gustasp) of Iran, but this was not so easy and He had to surmount many difficultics. There was at that time a corrupted form of paganic, idolatrous religion practised in Iran and in the neighbouring countries and leaders of this religion held influential positions in the court of Gustasp and particularly one by the name of Zak. They sensed the powerful approach in Zarathushtra's message and by placing many obstácles in His way, they tried to prevent His meeting with the King. But Zarathushtra was firm in His mind, and undaunted, He made His way into the King's palace. Avesta does not clearly mention as to where this palace was, but later Arabian and Persian writers mention the city of Balkh. According to "Dinkard", it was a big and grand palace and entry into it was not so easy and particularly for Zarathushtra. Kazvini and Ibn-Al-Athir mentioned that the roof of the palace opened and Zarathushtra descended into the palace. Here Ibn-Al-Athir further added that He descended with a ball of fire in His hand and the fire did not burn His hand.

CHAPTER V
IN THE COURT OF KING GUSTASP

The King gave Him a cautious hearing, but did not give Him the full hearing, being ill-advised by Zak and his followers. Zarathushtra was then called upon to face the cross-examination of the then wise men of King's court. For three days He stood on trial and was asked thirty-three questions and Zarathushtra answered them all. In this trial of Truth, Kazvini writes that molten metal was poured upon Zarathushtra and it did not burn Him. Not resting with their failures, Zak

and his men placed hairs, nails, the skulls of dogs and cats and other known materials of witch-craft in the place or room where Zarathushtra stayed and then poisoned the ears of the King against Zarathushtra. Thereupon, Zarathushtra was arrested and imprisoned in a solitary cell. This incident was mentioned in detail in "Zarthosht Nama".

Now, it so happened that a royal horse race was about to be held and the King's favourite horse of black colour, named Behzad, was entered to run, but Behzad could not take part, as suddenly he became crippled and his four legs were pulled up to his abdomen. This made the King very unhappy and he called upon his physicians to cure his horse, but none succeeded. This unfortunate news immediately spread and Zarathushtra heard of it in his prison cell. From there, He sent his offer to the King to cure the horse. The King on receiving this message, immediately gave orders to bring Zarathushtra into the court and the latter, when brought, was asked to cure the animal.

Thereupon, Zarathushtra replied that the horse would get cured, if the King accepted his four conditions : (1) the King must give up the corrupted form of religion and accept the the religion of Ahura Mazda, the religion of Truth, Purity and Righteousness ; (2) the Queen must also accept the religion ; (3) the King's son Asfandiar should lead the Royal army to defend this religion in religious wars, which Zarathushtra fore-saw with His prophetic eyes ; (4) the evil-minded ones, who misled people to corruption and evil practices, must be brought to trial and duly punished. The last condition shows that Zarathushtra instead of destroying the evil ones through His Divine powers preferred the practice of justice and thus, though of great spiritual height, He lived amidst His people as one of them. The King agreed to these conditions and thereafter on Zarathushtra's praying, the horse was cured. He could have cured simply by a miraculous touch, but He preferred to pray so that his followers may develop faith in the power of prayer and faith in Ahura Mazda.

The King, while accepting the new religion, desired to perceive an unusual spiritual phenomenon and also wanted Zarathushtra to grant his four wishes : (1) how his end would come, and where he would be after his death—this he wanted to see ; (2) his physical body be made as strong as bronze ; (3) he be made all-knowing so that he might know the past, the present and the future ; and (4) he must not be separated from his physical body till the end of all creations. Zarathushtra immediately replied that all the four wishes could not be granted to one individual and so he must ask one only. Thereupon, the King expressed his desire to perceive his place in Heaven.

"Dinkard" mentions that thereafter it so happened that the two Amesha Spentas, Vohu Manah and Ash Vahishta, and the Yazat (Angel) of the Holy Fire (the Divine Shakti), as ordained by Ahura Mazda, made themselves visible in human forms and proceeded towards the King in his palace in their great divine lustre. Seeing them in such great lustre, the King, his military commanders, his ministers and his other courtiers were much frightened, but the Yazat of the Holy Fire assured them that they had not come to frighten them, but had come under the order of Ahura Mazda to encourage them to accept the religion of Zarathushtra. The Yazat of the Holy Fire further added that if the King accepted the religion, he would have a long life full of glory and his son, Peshotan, would become immortal, but if he did not accept them, he would soon be destroyed. On saying this, they soon disappeared. Readily, the King accepted the new religion. The King's desire of seeing an unusual Divine phenomenon was thus fulfilled.

Later, Nairyosang Yazat (Angel) appeared before the King and showed his future—the religious wars with King Arjasp of Turan, a neighbouring country, and his victory over Arjasp and the glory which thereafter he would enjoy. Still later, Ash Vahishta again appeared before the King and offered him a cup of divine water from the fountain of life, drinking

which the King saw his place in Heaven. On the request of the King, the Queen Hutaos (Hutos in Pahalavi) readily accepted the new religion.

"Zarathosht Nama" relates further that thereafter his son Peshotan, took a cup of holy milk which, Zarathushtra offered and on drinking which, he became immortal. (In Avesta and also in Pahalavi literatures Peshotan has always been treated as immortal). Through the grace of Zarathushtra, Jamasp, the King's chief minister smelt a sweet fragrance and immediately became enlightened with all knowledge of the entire physical and spiritual existence. He was enlightened with knowledge of the past, present and future. Also through the grace of Zarathushtra, the King's brave son, Asfandiar (known in Avesta as Spentodat) ate pomegranate, which was offered to him and his physical body became strong like bronze and none could cause him any physical injury. Thus in a way all the desires of the King, mentioned earlier, were fulfilled.

The King had a large family and most of his many sons were killed in religious wars with Arjasp. He had a very beautiful daughter, Huma (in Pahalavi known as Humai), who along with another daughter, Beh-Afrid, was kidnapped by Iran's arch enemy, Arjasp of Turan, but both of them were rescued by the King's brave son, Asfandiar (known in Avesta as Spentodat). The King had two wives of whom Katayun (also known as Kitabun or Nahid) was the first wife and Hutaos was the second wife. Another noteworthy member of the Royal family was Gustasp's brother Zairiwairi (better known in Pahalavi as Zarir), who among others also played an important part in the spread of the new faith. In the religious wars, he proved himself a great warrior. Among the lost books was a Pahalavi biography of Zarir, "Yadgare-Zariran". Mirkhund, a Persian writer, wrote highly of Zarir. "Dabistan", a Persian book, quoting from the earlier writings of Dastoors gives an interesting incident. It states that ex-king Lohrasp, father of King Gustasp, and Zarir developed an ailment which expert physicians of that

time could not cure, but both of them were cured by Zarathushtra's prayer and as a result, became converts to the new religion.

"Dabistan" also mentions an instance that in the district of Tershiz there was a city called Kismer. Here at the gate of a newly-built 'Atashkhand,'* Zarathuthtra planted a tree and said that the good religion which Gustasp accepted would grow and spread out as the tree would. Like the tree, which grew to a large size, indeed, the new Faith, spread out rapidly and even crossed the boundaries of Iran. Outside the capital, the first province to accept this religion was Siestan. The first disciples of Zarathushtra were called Poiro-Takesh. He had also disciples belonging to other countries, prominent among whom was a Brahmin Pundit, Changranganch. Both 'Dabistan' and 'Dasatir' mention in detail of how Changranghach became a convert, when he came to Zarathushtra to enter into a religious controversy. Even Turan, the traditional enemy of Iran did not escape. In the list mentioned in the verses 111 to 129 of Farvardin Yasht (an important Yasht of Khurdeh Avesta) a Turanian name, of which even Dinkard also mentions, is Isvant, son of Vraz. In Avesta, there is also a mention of the conversion of a whole Turanian family by the name of Yoishto-Yo-Frayanam. "Shikand Gumanik Vijar", written in the 9th century, mentions in detail the spread of the new Faith, and what that Faith was which came to be known as Mazdyasni Zarathushtrai.

CHAPTER VI

THE MESSAGE OF ZARATHUSHTRA

From the existing sacred books of this religion, the following will serve as a summary to give an idea of what He preached.

Ahura Mazda, as Zarathushtra preached, is the Self-existing One God, the only God of all Universe and the conception of

* A sanctuary of the Holy Fire.

many idolatrous gods, as then worshipped, is the corrupt conception, which leads one and all to the dark abyss of ignorance. He is the creator of all and exists both beyond and within all creations. He is the protector and benefactor of all and only just because He is such, He is not to be worshipped, but He is to be worshipped out of selfless and motiveless love and devotion and with grateful acknowledgment of His boundless kindness and mercy.

Out of love and one-pointed devotion, He has to be remembered ceaselessly and His name or names be uttered not only by the lips, but more so, by the loving and devotional heart and concentrated mind. Zarathushtra wisely directed His followers as how to worship Ahura Mazda *beyond* as well as *within* all creations—heavenly creations, such as Yazats (Angels), physical creations, such as the sun, moon, fire, water, etc. as, Ahura Mazda exists within the Divine existence of all creations.

The Truth, which Zarathushtra preached should not be accepted just because He preached, but should be sought by an enlightened mind, as true religion is the way and practice of re-discovery of Truth by one and all. Inner revelation has got to be sought, for then only, follows the true and beneficial acceptance. Truth is the birth-right of all and It manifests itself to a true and devoted seeker. Though He laid great stress on securing knowledge, not only intellectual, but also spiritual and divine, not only worldly, but also heavenly, He laid greater importance on the growth and development of soul-wisdom.

He advocated good thoughts, good words and good deeds and showed His followers the true Bhakti path, Gnan path and Karma path. With mind enlightened and heart devoted, all acts should be done for God and God only. In the Karma path, if service to fellow-men and fellow-creatures is done in such spirit, then to such, Vohu Manah bestows reward of Divine enlightenment and such ones alone serve the poor and needy as true servants and representatives of Ahura Mazda. Thus

He showed the ideal form of service to fellow-men and fellow-creatures. Though He came as a Prophet and preached as a Prophet, He worked as a reformer and lived among His people as one of them, showing them how to live a pure and righteous life, and even while attending to the worldly duties how to rise higher and higher in spirituality till the goal of man—merging into God in God-Consciousness — is reached.

Truth is Divine. Truth is self-existent and existed before the beginning of all creations and shall exist even after the end of all creations. From time to time, individuals came at one Age or other and preached and practised the religion of Truth at one place or other, but the religion of Truth existed before all individuals. Zarathushtra, the Prophet of Truth, came to reform the deformed religion, to destroy the power of evil and wicked ones who led the people to evil and corrupted notions and practices, to remove the wickedness which then prevailed, and to bring back love for Truth in the hearts of men.

He spoke at length of the role of duality existing in the world as twin forces. He said that the universe came into existence on the meeting of these twin spirits and these two in turn will exist as long as the universe exists. These two are brought into existence for the purpose of creation and when the end of creation comes, the purpose of these is served and consequently, they will cease to exist as the twin spirits. They are Spenta Mainyu and Angre Mainyu.

Spenta Mainyu is the spirit which promotes Divine characteristics and leads one towards and to Divine Unity. Angre Mainyu is the spirit which tends to remove the Divine characteristics and promotes the opposite characteristics and leads one away from the Divine Unity into the dark abyss of ignorance of separated individuality, perpetuating and nourishing the self-interested, exploiting egoistic individuality as separate from one and all, as separate from God. Thoughts, words and deeds, born out of Spenta Mainyu are good and must be inculcated. While, on the other hand, thoughts

words and deeds, born out of Angre Mainyu, are evil, and one must keep away from them. Every individual has the free choice to think and act, but is bound to the reactions of his thoughts and actions. When these twin spirits are properly understood and grasped in respect of their root structure and characteristics and of the purpose of being created by Ahura Mazda, an individual can know who and what are truly good and where they are good, and who and what are truly bad and where they are bad.

Ahura Mazda has been treated as one of the seven Amesha Spentas and also as beyond. As beyond, the Supreme is in the static or dynamic existence and as one of the Amesha Spentas, He is in the manifested Existence. It is in this manifested Existence Ahura Mazda exists as the Creator. The remaining six are grouped into two—the one interpreted as the male and the other as the female, of course, not in the animal or human sense. The six Amesha Spentas are the Divine aspects of Ahura Mazda and Ahura Mazda manifests through them in one or other aspects. Of the male group are : (1) Vohu Manah — this Amesha Spenta is placed next to Ahura Mazda and manifests Divinity in its entirety, manifesting Supreme Consciousness. (2) Ash Vahishta—this Amesha Spenta can be interpreted as Divinity, as if in motion —the motion of Divine immutable laws. It manifests both the seed and the knowledge of the laws — the laws manifested in best righteousness. (3) Kshthra Vairya—this Amesha Spenta manifests the Divine Kingdom and also the Divine kingly powers and bliss therein. This male group of the aforesaid three can be compared with Sat-Chit-Ananda of the Hindu conception of Para-Brahman and in another way, it can also be compared with the basic conception of Purusha of the Hindu philosophy.

Of the female group are : (1) Armaiti—this Amesha Spenta is paired with Vohu Manah and manifests one-pointed Divine love and devotion to Divinity in its entirety. (2) Ahurvatat—this Amesha Spenta is paired with Ash Vahishta and manifests Divine Perfection in Divine immutable laws

Perfection manifesting complete harmony in the Divine Motion. (3) Ameretat—this Amesha Spenta is paired with Kshthrya Vairya and manifests Divine Immortality in the Divine kingdom—Immortality manifesting the Divine state of unchangeableness. This female group can be compared with the Prakriti conception of the Hindus. Male and female, or Purusha and Pakriti are both in Ahura Mazda. When the six aforesaid Amesha Spentas, as Divine aspects of Ahura Mazda, are loved and worshipped, they bestow upon the devoted worshipper their respective Divine characteristics. This is their Blessing.

This, in short, was the Message Zarathushtra preached.

CHAPTER VII
NEXT FIFTEEN YEARS.

During the next fifteen years, that is, from his 45th year to His 60th year, Zarathushtra spent His time not only in preaching or initiating disciples on the spiritual path of one way or other—branches of one and the only path, the path of righteousness—but also in serving the poor and the needy in their worldly difficulties. He not only preached and gave spiritual and Divine knowledge, but also taught a good deal of mundane knowledge, such as medicine, astronomy, laws of Nature, social welfare of the people, etc. An instance in this connection is worth mentioning here Shaherstani of Khorasan who lived from 1086 to 1153 A. D. related that when Zarathushtra was passing by a poor blind man, He asked some of the people of that locality to squeeze out juice from the leaves of a particular tree which He pointed out to them and then drop a few drops into the eyes of the blind man. This was done and the blind man began to see. If he wanted, He could have cured the eyes by mere touch of His hand or by praying, but He wanted to teach people an useful art besides offering relief to the suffering man. In Vandidad, one of the oldest Avesta manuscripts, one will read of many such cures.

He made His disciples wise and versatile in the knowledge of the physical needs of the body, of the moral needs of the intellectual mind and of the spiritual needs of the Soul and this is what "Dinkard" described in detail. Zarathushtra gave so much knowledge that, according to Tabri, His disciples required the skins of 12,000 cattle to write and these were placed by King Gustasp in a place called Istkhramdhe Darbisht and the place (or library) where the valuable writings were being stored came to be known as Spigan.

Both Masudi and Shaherstani mention of ten Atashkhana* existing at different places (with names) before Zarathushtra's era. Mention has also been made of those which were built at the direction of Zarathushtra. One was at Nishapur and another at Nisia. It is also stated that on the direction of Zarathushtra, Gustasp discovered the Fire which was lit by King Jamshed and was brought to Khorasimia and later installed at Darabgard.

There was not all smooth-sailing of the spread of this new religion and mention has been made of stiff resistance in the form of attacks on the followers of this New Faith. Yashts mention a few names of those who opposed this religion : (1) Tanthryavant, (2) Pashum, (3) Visap-Yoirwo-Asti's son, Ashtaoorwant, (4)Darshinik, (5) Spinjaoorush, (6) Peshochang (7) Humyak and (8) Arjasp, King of Turan, about whom we have more details and who was Gustasp's arch enemy ; Avesta mentions him as Erejat-Asp, chief of Kyaon people (Kheon in Pahalavi). On account of these attacks, Gustasp had to fight many religious wars in which his own brother Zarir, and his son Asfandiar, fought very bravely.

CHAPTER VIII

WARS WITH ARJASP

Now, we come to the wars with Arjasp, which according to Zad-Sparam, began seventeen years after Gustasp accepted

*Sanctuary of the Holy Fire.

the New Faith, or counting the other way, in the thirtieth year from the day Zarathushtra received His religion from Ahura Mazda. But before we deal with the wars, let us refer to "Dinkard" to see how they began.

Arjasp was a very powerful and wilful king and was full of ruse and artifice. Though, according to "Yadgare-Zariran", religion was the true cause of the two wars he waged on Guatasp, yet he noticed the inroad which the religion of Gustasp made into his own kingdom; so on accepting the advice of one, called Aaesham, he sent an emissary to Gustasp ordering him to pay a fourth of his total revenue as an annual tribute and at the same time warned him that if he refused to pay, then he should be prepared for war. Gustasp turned to Zarathushtra as he always used to do so on all problems, spiritual or mundane. Zarathushtra years ahead saw with His prophetic eyes the wars with Arjasp and his ultimate end, and having had already warned Gustasp much earlier, his advice was to refuse paying the tribute. According to "Yadgare Zariran", Arjasp before waging the war sent an envoy again with a final note and laid several conditions for peace, one of which was that Gustasp should renounce the new religion. Zarir, who was sitting beside Gustasp, got enraged on hearing the insolent contents, stood up at the court and gave a strong reply, and with the approval of Gustasp sent the envoy away. Then the war started.*

Altogether, two big wars were fought ferociously and in the first war, two battles were fought at a short interval, which according to Shahnama was a fortnight. Yadgare-Zariran gave a detailed description of the battles and particularly the instances in connection with Zarir, brother of Gustasp.

Arjasp gathered a big army comprising a fighting force of 1,31,000 and a reserve force of 30,000 under the command of Gurgsar, and he marched from Khallukh city in Turan

*What description "Dinkard" gives of the wars is thought by some to have been taken from a lost Avesta book, called "Vistasp-Sasto". "Yadgare-Zariran" also gave a fairly good description, and some knowledge of the Turanian wars can also be had from Shahnama.

towards Balkh, the capital of Iran situated across the river Jihun. The Turani banner was in charge of one named Bidrafush. On Arjasp's side, two generals, Namkhwast and Bidrafush, were noteworthy fighters. They fought strongly and due to their valour and strategy, Arjasp in the beginning appeared to be winning the war. Gustasp lost most of his sons and particularly at the hands of Namkhwast. But Iranis fought back bravely and prevented Arjasp from winning. In the first battle, as well as in the next, Zarir and Asfandiar and Zarir's son Bashtwar were the most valiant and strong warriors. "Yadgare-Zariran" mentions the names of the other two warriors who also fought bravely, for instance, it mentions of an incident regarding the Iranian banner which was about to go into the hands of the Turanis, when Garamik-kard of Gustasp's army rushed bravely into the scene, killed many of the Turanis, and saved the banner. Still holding the banner in between his teeth, he continued to fight, but later, was killed. Garamik-kard was the son of Jamasp, the chief minister of Gustasp and a leading disciple of Zarathushtra.

On Arjasp's side, Bidrafush, besides expert in stratagem, knew well the art of mystical approaches to capture the mind of the opponent. So with a clever ruse he beguiled and successfully trapped Zarir in the second battle and killed him. Bashtwar, who has also been fighting bravely, on seeing his brave father, Zarir, thus killed in a foul way, got very enraged and rushed to the scene like a wild bull, fought ferociously, killed many Turanis and at last got Bidrafush in an encounter with him and killed him. He then joined Asfandiar and both carried on the slaughter to such an extent that they turned the tide of the war in their favour and later, Turanis were forced to flee. But Asfandiar, instead of pursuing the Turanis to wipe them out completely, spared their lives and Arjasp fleeing fast, returned to Turan. Though Gustasp won this war, the strategic mistake prompted by the the soft heart of Asfandiar, which spared Arjasp and his son, brought on Iran the second war, as we shall see.

After this war, Asfandiar left Iran and went to foreign lands to propagate his religion and spent a long time. Meanwhile his insolent and ever-quarrelling brother, Kurzam (Kwarzem according to Avesta), ever tried to poison the ears of his father against Asfandiar, but this time he succeeded in his clever deceit with the result that when Asfandiar returned to Iran after a successful mission, he to his surprise found himself arrested on Royal orders and imprisoned in a fort on a mountain, bearing, since then, his name, Spentodat. Later, Gustasp himself left Balkh and went to Siestan and Jabulistan.

Taking advantage of this situation, Arjasp suddenly invaded the capital of Iran and captured Balkh and the lands around it. About twenty years lapsed since his defeat and his second invasion. When Balkh fell into the hands of Arjasp, ex-King Lohrasp, father of Gustasp, who was spending his old age in prayer and meditation, was killed by the fanatics of Arjasp's army near the walls of the fort. The sacred temple of this place was destroyed and in the sacrilege, the entire batch of the priestly inmates were killed. Here, in this temple Zarathushtra, who was standing before the Holy Fire in prayer was stabbed in the back and killed.*

With grief and sadness, Gustasp heard the news of the treacherous and sudden invasion of Arjasp, the capture of Balkh and the death of Zarathushtra and of his old father. He hurriedly left for Khorasan where his son Farshivard, was the governor and there raised an army to meet Arjasp ; but without proper preparation, he suffered a defeat and his son, Farshivard, was fatally wounded. Gustasp's eyes now turned towards Asfandiar to whom he went as fast as he could. Gustasp himself brought Asfandiar out of the prison and asked his pardon for the wrong he did and then related the sad news. On the request of his father, Asfandiar readily pledged to defend his country and his religion, for he dearly loved both. He gather-

* In regard to the death of Zarathushtra there is a difference of opinion and which will be related after description of this Second war.

ed the old warriors, including the brave Bashtwar and waged war, the last war against Arjasp. In a fierce battle, Arjasp was defeated at the strong hands of Asfandiar and fled from the battlefield. But this time, Asfandiar was determined to destroy him and with a feeling of vengeance he pursued Arjasp and fought him again in Turan and killed him. He then captured Turan and hoisted the flag of Iran.

Successors to Spitama Zarathushtra as the religious head were also known as Zarathushtra or Zarathushtro-temo and the Holy Prophet, to be distinguished from His successors, has been known as SPITAMA ZARATHUSHTRA—Zarathushtra of Spitama descent. In later books the name Spitama at times was missing and this, with the loss of ancient books, has led to confusion and at times, facts or legends in connection with one or other Zarathushtra have mistakenly been connected with the Holy Prophet.

As regards the death of Zarathushtra, it is believed by a section that the one who was stabbed to death by the fanatics of Arjasp's army was not the Holy Prophet but one of his successors, while Spitama Zarathushtra on the Divine call went to the mountains and left the mortal coil of His own will.

Though no more in mortal coil, He however lived in the hearts of all Iran for thousands of years. According to Zad-Sparam, Spitama Zarathushtra died on the eleventh day of the second Zoroastrian calendar month and he lived for 77 years and forty days.

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CHAPTER IX

ZARATHUSHTRA—A DIVINE MEDIUM.

Let the end of this small book conclude that the Divine personality of Zarathushtra is as enlightening, if not more, as His teachings, if only we know the right approach. To be a true *Gnani*, to be on the spiritual path leading to Divinity, one must inbibe both the cult and culture and this one can, when devoted equally both to the life and to the teachings. Both are inseparable instruments of progress.

Sitting in meditation and while contemplating on Spitama Zarathushtra, one has not to look upon Him as a man but penetrating through His name and form, he should try to percieve the Master in His Divine Existence as a Divine current connecting one with God. Ours is a human consciousness the consciousness of separated individuality and remaining embedded in this consciousness, we remain far apart from Ahura Mazda. The goal of every man is to be merged in Divine Unity into the Divine Existence of Ahura Mazda and of all creations. The goal can only be reached when through the Divine Grace we are able to throw off the cloak of this human consciousness and be firmly seated in God-Consciousness—the Divine Consciousness.

To get this seat, we cannot jump from one to the other, for both the human consciousness and the Divine consciousness exist wide apart and we have got to get from one to the other through a connecting link and that connecting link is the Divine Personality who descends from His state of Divinity down to the human level. This Divine Personality, this Divine Man is like a switch connecting the negative existence of human consciousness (the individualised consciousness), with the positive Existence of the Divine consciousness (the God-consciousness) to allow the Divine Current to flow into the individual man. Just as the bulb on receiving the electric current gets lighted, so is the man on receiving the Divine current through such Divine

Personality becomes Divinely enlightened and rises on the Divine plane to be ONE with God-Consciousness.

Spitama Zarathushtra was and is such Divine Personality through whom we can receive the Divine current ever to rise to Divinity. Zarathushtra, the Man, lived and left His physical existence about eight thousand years ago after a short span of human life in a mortal coil, but the Divinity manifesting through His Divine Personality, His Spirituality, is still with us as the Divine current. He is still to us the live-switch and now it depends upon us, the individuals, to get ourselves connected with this switch with a live-wire of devotion and love, so that imbibing the Divine current we may rise spiritually till we reach our goal—UNITY IN AHURA MAZDA.

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QUOTATIONS FROM THE HOLY GATHAS AVESTA.

Zarathushtra's teachings were originally contained in 21 books called Nusks, out of which only one book exists today. This one book is composed of five Gathas — Ahunavad, Ushtavad, Spentomad, Vohu Kshthra and Vahishtoish. From the following selections, one will note that the beautiful and noble are the words the Holy Gathas relate and so much is taught in so little. How much then has the world lost by the loss of other 20 Nusks or books which contained Zarathushtra's teachings and guidance in various walks of life ?

When the twin Spirits (Spenta Mainyu and Angre Mainyu)* first met, they brought about the creation and destruction of life and this will remain till the end of the world.

Ahunavad Gatha 30 : 4.

O Ahura Mazda, I shall publicly proclaim Thy Message which the devoted ones must expound to the intelligent ones that the wicked are punished and happiness is bestowed on to the supporters of purity, while whoever explains the true significance of the Manthras (Sacred words) to a good and intelligent man, indeed himself becomes happy.

Vohu Kshthra Gatha 51 : 8.

Knowing Thee as the Beloved of all, every one will ultimately come to Thee. Nobility and righteousness in us are solely due to Ahura Mazda.

Ahunavad Gatha 31 : 2.

For our enlightenment teach us all by they own mouth O Ahura Mazda, so that we may be able to inspire in the people faith in religion. Ahunavad Gatha 31 : 4.

*See page 16

Whoever deceives a holy man, he finds himself lodged in the abode of utter darkness to taste the bitter fruits amidst mournful cries. Oh, wicked ones, your own misdeeds carry you to that abode. Ahunavad Gatha 31 : 20.

He who misinterprets religion and subverts religious laws, brings confusion in the intelligence of man by their evil advices. He thereby deprives me of my sincere and noble desires. Therefore, I beseech Thee, O Ahura Mazda and Asha* with my appealing prayers to destroy their influences.

Ahunavad Gatha 32 : 9.

Through prayers befitting Thee and through the Divine songs glorifying Thee, may I, O Ahura Mazda, reach Thee.

Ahunavat Gatha 34 :2.

Tell me, O Ahura Mazda what is Thy Kingdom and what is Thy desire, so that through righteous deeds and remaining in Thy company I may offer shelter to Thy distressed ones through righteousness and noble intention.

Ahunavat Gatha 34 :5.

With best righteousness and with sublime purity, O Ahura Mazda, may we perceive Thee, may we be near Thee and may we approach the state of Thy Everlasting company

Hoshbam (Yasna 60 : 12)

Blessings of Vohu Manah* (Divine Enlightenment) are to him who does every act for Ahura Mazda Ahunavar.

By singing Thy Glory and through my devotion and righteousness and through virtuous deeds, O Ahura Mazda, may I reach Thee. Spentomad Gatha 50 : 9.

*See page 17

O Ahura Mazda, with wisdom of the Good mind (Divinely enlightened mind) one can be close to Thee.

Spentomad Gatha 48 : 3.

Those of truthful speech, who through their noble deeds and pure-minded prayers, regard Thee, O Ahura Mazda, as their Head and whose prime Light-bearer, O Ahura Mazda, Thou art, merge in Thee through their own glory.

Spentomad Gatha 51 : 3.

O All-knowing Lord, may I reach Thee through Vohu Manah.* Ahunavat Gatha 28 :2.

To Ahura Mazda, the One without rival, and to Asha* and Vohu Manah,* may I sing the song of Glory.

Ahunavad Gatha 29 : 3.

As pure-minded worshipper and through righteousness and with noblest intention, O Ahura Mazda, I ceaselessly think of Thee, so that I may be able to achieve the goal of my aspirations. O Ahura Mazda, I desire only two things—(1) Thy perception and (2) Religious discourse with Thee.

Ahunavad Gatha 33 : 6.

He who teaches the beneficial paths of righteousness of this corporeal world or of the Spiritual Existence where the Omnipresent Ahura Mazda exists, becomes nobler than the noble. Ushtvad Gatha 43 : 3.

I have indeed regarded Thee as the Benefactor, and Thou, having approached me through good mind (enlightened mind), revealed to me that a contented thought is the best possession. A perfect man does not become appeaser of evil ones, as these have all along regarded the holy ones as the bad ones.

Ushtavad Gatha 43 : 16.

O Ahura Mazda due to Thy wise Kshthra* (Monarchy) Thou exists with Asha* and Vohu Manah* in the same abode

Ushtavad Gatha 44 : 9.

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*See page 17

Those, who come from far and near to gather information from me, listen carefully with attentive ears and weigh well in your mind, so that you may not be deceived for the second time by the misinterpreters of religion and thus spoil your lives. Ushtavad Gatha 45 : 1.

Righteousnes is the best gift. It is Bliss. Bliss is to those who are righteous for the sake of best righteousness.
Ashem Vohu

He, who pleases Thee, worships Thee with offerings, to him Thou, Ahura Mazda, givest better than the good and he who does not worship Thee becomes at the end worse than the bad. Vohu Kshthra Gatha 51 : 6.

Zarathushtra offers the very life of his body and the excellence of pure mind to Ahura Mazda. Also he offers his obedience to the religious mandates for the sake of Truth.
Ahunavad 33 : 14

All acts, words and devotion bestowing immortality, truth, authority and bliss, Oh Ahura Mazda, I first offer to Thee.
Ahunavad 34 : 1

With full homage I offer Thee and Ash Vahishta* (Best Righteousness) all articles of worship. In Thine Divine Kingdom all creatures are protected. Truly wise is he who in every matter worships Thee and Thy Associates.
Ahunavad 34 : 3

If Thou, Oh Ahura Mazda, art indeed the very existence of Righteousness and Pure Thoughts, then guide me through intuition the conduct of my whole life in this world, so that as Thy worshipper with increased devotion and with prayers glorifying Thee I may reach nearer Thee.
Ahunavad 34 : 6

Oh Ahura Mazda : where are Thy worshippers, who holding purity of mind dear at heart and considering the religious mandates (Divine Laws) as the best wealth, wisely live according to them both in happiness and in misery.

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*See page 17

Oh Truth save Thee I know none, so save us.
Ahunavad 34 : 7

Oh Ahura Mazda : to him who propagates Thy religion grant complete bliss on giving him Thy powerful and public aid, so that he with all his strength may lead us to happiness. Spentomad 50 : 5

Submitting to Thy will and aspiring the Highest I praise Thee, Oh Ahura Mazda, with songs of Thy glory.
Purity is best for man from his very birth.
Spentomad 48 : 5

Zarthushtra, possessor of wisdom and the mover of his tongue on the right path, is the friend of those, Oh Ahura Mazda who utters sacred Manthras with pure heart and due reverence.
They can teach My secrets with a pure mind.
Spentomad 50 : 6

O Ye aspirants to enlightenment, I shall relate to you about the two Divinely created Spirits (Spenta Mainyu and Angre Mainyu), recital of prayers to Ahura Mazda, devotion of Good Mind and praiseworthy Manthras (uttered) through purity. Because of the Soul wisdom I regard them beneficial and advantageous to learn.
Ahunavad Gatha 30 : 1

Hear the best with your ears and ruminate over it with your enlightened mind, so that before the great event (reaching Ahura Mazda) you must have faith in your selected path. For this, be awakened to be enlightened by us
Ahunavad Gatha 30 : 2

The two Minos (Spenta and Angre) who are twins and who first conversed with other are exceedingly good and bad respectively in thoughts, words and deeds. Those who were wise chose righteousness and the unwise did not.
Ahunavad Gatha 30 : 3

ERRATA

Page	Line	Read	Instead of
1	24	days of darkness	days, of darkness
2	1	rapine	repine
2	5	the Immaculate soul	Immaculate soul
2	**Footnote**	Dogdo	Dagdo
5	15	Divine	Divin
9	1	Ameretat	Amertat
19	22	Peshan	Pashum
19	22	Visp-	Visap-
19	23	Asht-Aoorwant	Ashtaoorwant
19	26	Khyaon	Kyaon
21	25	who had	who has
22	14	between	since
24	5	and the culture	and culture
26	1 of Gatha 31:4	Thy own mouth	they own mouth

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